

The Missionary Intelligencer.

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“ The restless millions wait
The light whose dawning
Maketh all things new.
Christ also waits.
But men are slow and late.
Have we done what we could?
HAVE YOU? HAVE I?”

FINANCIAL EXHIBIT.

FOR TEN MONTHS.

Comparing the receipts for Foreign Missions for the first ten months of the current missionary year with the corresponding time last year, shows the following:

	1904.	1905.	Gain
Contributions from Churches.....	3,038	3,225	187
Contributions from Sunday-schools.....	3,366	3,333	*33
Contributions from C. E. Societies.....	748	823	75
Individual Contributions.....	699	1,344	645
Amounts	\$169,983 75	\$207,800 90	\$37,817 15

Comparing the receipts from different sources shows the following:

	1904.	1905.	Gain
Churches	\$73,833 51	\$82,498 59	\$8,665 08
Sunday-schools	49,903 06	56,054 34	6,151 28
C. E. Societies.....	5,649 84	6,460 74	810 90
Individual Offerings.....	8,566 89	21,063 04	12,496 15
Miscellaneous	9,681 64	12,499 06	2,817 42
Annuities	21,386 62	24,125 50	2,738 88
Bequests	962 19	5,099 63	4,137 44

Gain in regular receipts, \$30,940.83; gain in annuities, \$2,738.88; gain in bequests, \$4,137.44.

* Loss.

R. L. Campbell says: "The church that has most of action has least of faction."

Is the missionary spirit in your church letting down or toning up this good year of our Lord, 1905?

Cheer up, ye friends of missions; the missionary spirit is widening and deepening among our people.

James Ware, writing from Shanghai, China, says: "Last year I baptized thirty-two persons and last Sunday I baptized seven women."

There are offerings both from churches and Sunday-schools that have not yet been sent in. Make haste, brethren. Only one month left!

A mistake was made in the name of A. C. Smither in last issue. We

are publishing the cut again this time. Brother Smither is the strong missionary pastor of a missionary church.

W. E. Griffis, LL. D., of Japan, says: "God is using the Japanese as the great middle term of the reconciliation of Orient and Occident, to make one new man—in Christ Jesus."

Some people make money by never spending any. God's purpose for money is that it shall bless the world. The man who never uses it for that purpose will never be blessed by it himself.

Satan smiles with ill-concealed satisfaction when he hears a man boasting about his loyalty to the Bible, and then sees him give twenty-five cents for missions when he ought to give twenty-five dollars.



A. C. Smither,

Pastor First Church, Los Angeles, Cal.

This church will in the future be a Living-Link in the Foreign Society, and support J. C. Ogden in Tibet.

If I had ten times as much money to invest, I should place it with the Foreign Christian Missionary Society on the Annuity Plan. The interest is always paid promptly with no trouble on my part.—Miss Ida Hill.

Sixteen strong men and women sail for heathen lands in September. They are your missionaries to the lost millions in foreign climes. Pray for them that they may be blessed in their great work. We wish them bon voyage!

W. T. Hilton, Atchison, Kans., says: "I shall not be satisfied until I get this church up to a white heat. We are just getting the fire started and it is quite warm in spots. Put Atchison on your list of missionary rallies next winter."

Our hearts are rejoiced at the **better** things this year in Foreign Missions. Better vision, better spirit, better preaching, better education, better gifts, better opportunity on the field—better everything. **Better, Better, Better!**

Please remember distinctly the books of the Foreign Christian Mis-

sionary Society close September 30th. All moneys received after that date will not be credited on this year. Let us not fail on the \$250,000 now when it is so near.

"There are three kinds of people in the world. First, the people who find joy only in getting; second, the people who find joy in both getting and giving; third, the people who find the only real joy in giving, and therefore value the getting only in order to give."—New Acts of the Apostles.

As goes Japan so the Orient will go. China and Korea will follow the lead of Japan. This makes it especially important that Japan should be saturated with the Christian religion. Nothing that can be done for the evangelization of Japan should be left undone. This is the nick of time for Japan.

Professor C. T. Paul says that the cross of **not** being permitted to enter the foreign field has been removed. It has long been his desire to go to China. Now the way is open, and his heart is glad. It is not a cross to go; the cross was in staying at home. That is the feeling of one of the most gifted and Christlike men of our day.

We hear of a man in New Jersey who was worth \$10,000. On dying he left \$1.00 to his wife and children, and \$9,999 to erect a monument over his grave. That is the meanest man on earth. His memory will decay with his body. A tombstone would almost rebel at being obliged to stand over the body of such a man.

Five hundred and thirty-four Sunday-schools which gave an offering last year, did not even order supplies this year for Children's Day. If a large number of **new** schools had not enlisted this year, this would have sadly decreased the offering. Is your

school one of these lapsed ones? If so, take an offering. Get in line now. **Brace up!**

Dr. Hudson Taylor has entered into the life that is life indeed. It is now more than fifty years since he went first to China. Dr. Hudson Taylor is known and honored as the founder of the China Inland Mission. There are about eight hundred missionaries connected with that organization. Another of the missionaries of China, Dr. Joseph Edkins, has gone to his reward. He was one of the great missionaries of China.

This magazine is one of the very best means of disseminating missionary information. There ought to be a club of *Intelligencer* readers in every congregation. Is there not some wide awake, mission-filled person in your church who could work up a club? That would be an offering for missions that would do as great good for the work as a large gift. Write us about it.

Mr. Pitt Bonarji, a well-known Indian writer, whose father was one of the first Brahmin converts to Christianity, says, "I say deliberately that mission work in India, despite many deplorable things, is under God's providence a success; and I am absolutely convinced that the salvation of her millions, both in this world and in the next, depends upon her becoming a Christian country."

The pastor who is non-missionary soon loses his power. He comes to the deadline early. He has crossed purposes with God. The genius of Christianity is its universality. Jehovah has said to go and the non-missionary man sets himself against the will of the Most High. God is running this universal machine, and it behooves man to keep his fingers out of the cogwheels.



A. F. Hensey,

Missionary to Bolengi, Africa.

He graduated from Kentucky University, June, 1905, and will sail in October for his new field.

The sixtieth anniversary of the ministry of Elder Lathrop Cooley was fittingly observed at North Eaton, O., July 10, 1904. He has now been a preacher of the gospel more than sixty-one years. He has been one of the Foreign Society's best friends. He has given it many thousands of dollars for its work. Through his liberality we were able to plant the Cooley Mission in Hawaii.

After a term in India an English missionary was amused and distressed to hear three clergymen discussing, apparently with real interest, the black gown and the Eastward Position. He wanted to get back at once to India and face the real things. With two-thirds of the race without the gospel it must surprise the Lord and the Lord's people to find his serv-

ants engaged in such trivial discussions.

L. C. McPherson reports eleven confessions in Havana. Arrangements are being made to open a school in that city. Mark S. Peckham has reached Havana and is looking over the field. He and Miss Meldrum will give special attention to the school. They will help in the other departments of the work also. Good reports will be expected from Cuba when schools are opened in Havana and Matanzas.

The pastors are the key to the missionary situation. The future of missions lies largely in their hands. If the pastors are on fire for world-wide evangelization, the churches will be kindled. As Chas. Cuthbert Hall well says, "For without the missionary passion they are not able ministers of the New Testament: they are disabled, deficient, half-equipped; they lack the fulness of the spirit of Christ."

A little girl, when asked how she came to fall out of bed, said: "Cause I went to sleep too near the place where I got in." Many a Christian falls out of the kingdom because he goes to sleep soon after he gets in. Every convert ought to be instructed that it is no more obligatory to turn to Christ than it is to help turn the world to Him after one has turned. The man who seeks simply to save himself will be lost.

Do you know how much honey a bee gathers during the whole summer, as it flits from flower to flower? About half a teaspoonful. But the united efforts of a swarm of bees fill the hive with delectable sweets. Each does its part. You may think having a birthday box in the Sunday-school does not amount to much. These little boxes collected over \$10,000 last

year to help save the heathen. Write to the Foreign Society for a box. It will not cost you anything.

James Gilmour said, "Unprayed for, I feel like a diver at the bottom of the river, with no air to breathe." He was not the only one that felt that way. As there are sixteen new workers preparing to leave for the fields, special and importunate prayer on their behalf should be offered to God for their safety and for all needed journeying mercies. Their associates already on the fields should be lovingly remembered at the throne of grace.

An editorial in the New York Tribune some time ago ran as follows: "The missionary impulse is the very essence of Christianity. Without it Christianity would be of less value to the world than the most ephemeral mutual benefit society. The church must continually strive to preach the good news of the gospel to every creature, or else it shirks its commission, and forfeits its right to be numbered among the ethical forces of the world."

One of the greatest enemies to an ultimate victory is relaxation. Relapse is deadly. Now that the irons have been heated to a high degree, let us weld the chain into completion. We have striven hard for the \$250,000. The enthusiasm has been at white heat. Let us not fail to strike the final blow to complete the task. We can reach the coveted goal if we all strike hard now. Let us put as much energy into the last stroke as the first. Altogether now for the completion.

It has been calculated that at the present rate of progress the Protestant faith will absorb the entire population of India by the middle of the twenty-first century. During the last decade the general population in-

creased one and a half per cent; at the same time the Christian population increased over thirty per cent. In four decades the native Christian population increased from one and a fourth million to two and three-fourths millions. These facts are most significant and encouraging.

The Fathers said, "Let us be Christians **only**," and it was well. But there is something greater than being a Christian **only**, and that is being a Christian **fully**. We must not add to, neither must we take from, Christianity. A non-missionary gospel is sadly trimmed. The basis for missionary enthusiasm lies back in consecration. To the one who has dedicated his services unreservedly to Christ, world-wide evangelization is the only rational program. Anything short of that is a mutilation of the Master's direct wish and command.

The New Testament teaches that the work of missions is the first work of the church of Christ. We say we take the New Testament as our sole and supreme rule of faith and practice. At the same time it remains true that the conscience of the church as a whole, has not as yet been permeated with this belief. It is possible for a person to reckon himself a very good and devout Christian, and yet hardly be ashamed to say that he has no belief in Foreign Missions.

A missionary in Japan states that it is wonderful to see what in the mercy of God has already been done in that land. At first Christianity was literally stamped out with persecution; now no door is closed to it, and the Japanese are willing and waiting to learn about it. Even the Cross, which used to be trampled under foot at Nagasaki years ago, is to be seen everywhere in the present war on the Red Cross ambulances. As we think of

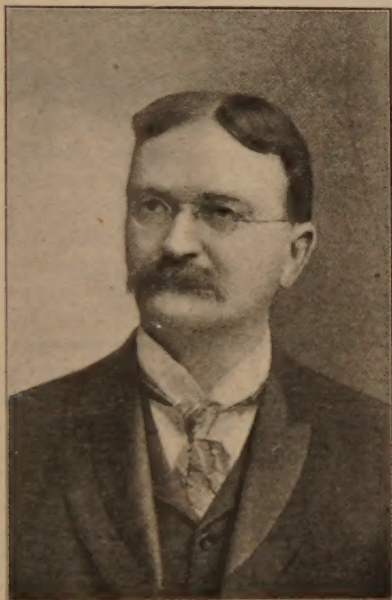
the mighty change we can say, "What has God wrought!"

Walter C. Hillier, of the British consular service in China, says of the missionaries: "Lives which bear every mark of transparent simplicity and truthfulness, that will stand the test of the severest scrutiny, must, in the end, have their due effect. It seems presumptuous to offer a tribute of praise to men whose literal interpretation of the calls of duty have placed them almost beyond the reach of popular condemnation, but perhaps I may be allowed to say that any one who has seen the lives that these men are leading can not fail to feel proud of being able to claim them as countrymen of his own."

Something is wrong with the man who criticises the missionary idea. He is not thoroughly Christian. He betrays an entire lack of appreciation of the very nature of Christianity. He has not grasped the thought of even social obligation. We claim that Christianity is the supreme good in life. How can we consistently refuse to share that good with our fellow-men? The man who is termed a Christian and who does not believe in missions, ought to be fair enough to relinquish all claims to that faith which he will not propagate. He has no right to that blessing which he will not share with others.

An American bishop referring to the words "encouragement" and "discouragement" in mission work, said he did not know of two more hateful words in the language. "What have we to do with encouragement or discouragement. If God blesses us with what we call 'encouragement,' let us be thankful for such a mark of his favor. But if he withholds it, let us still be thankful that he permits us to be fellow-laborers with him. The work is to be pursued, whatever the result

may be. We must not be influenced by the commercial principle of supply and demand, but must go to the heathen peoples and supply them with the gospel, whether they demand it or not."



A. B. Philputt,
Pastor Central Church, Indianapolis,
Indiana.

This church has recently become a Living-Link in the Foreign Society, and in the future will support its own missionary on the foreign field.

One of our readers cheers us with the following words of appreciation: "I want to tell you how much I enjoy reading the *Missionary Intelligencer*. It rejoices my heart to see the growing spirit of liberality among our brethren and to read of the great work being accomplished by our missionaries. I made mention of this paper at our Endeavor meeting, Sunday evening; in fact, read a short sketch from it, and remarked that I wished every member of our church could

read it every month. And after the meeting one young man gave me fifty cents and told me to have it sent to him." Thousands of our friends could help us in the same way and double, and even treble the usefulness of this splendid journal.

A well-educated, young Japanese soldier went to a missionary and showed him a piece of a thorny briar, and said, "I once saw a picture of a head crowned with thorns like this, and I can never forget it; whenever I have things to bear in the barracks the thought of this picture helps me. Can you tell me about it, and has it anything to do with your religion?" The missionary put a Bible into his hands and read and explained the trial and death of our Lord. The soldier soon grasped the way of salvation, and made up his mind to follow Christ. He is now at the front, but his letters tell of the wonderful peace which has been his in the midst of battle, and what comfort he finds in reading the Bible and in prayer.

There is great need for strong, able, and scholarly men and women for the foreign fields. There should be much prayer that God will thrust forth laborers into the harvest, and much willingness to be thrust forth. In fact, with the great claims of the Christless lands, every capable worker should ponder seriously as to whether God wants him here more than there. Keith Falconer, in his farewell words as he left Scotland for Arabia, said: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field."

There is too often a cold measurement of returns on the part of Chris-

tian people who give. Christ commanded that we give when no returns were expected. After the plain command of Jesus to "go into all the world," it is almost blasphemy for us to hesitate and quibble and question as to whether missions pay. Imagine the disciples doing that as they heard those words from Jesus just before his ascension! To give on the basis of such and such returns, is to lend, not to give. We are to cast our bread upon the waters, trusting God for the results. We must not be blind to facts and common sense in placing gifts, but we must not emulate the example of the little boy who slipped a penny into a contribution box, and then waited to see what sort of sweets would drop out.

A missionary who had been five years in India speaks now of the privilege of service abroad. When he started to India he thought he was making a great sacrifice, and that he deserved the sympathy of his friends. He feels differently now. There is sacrifice. There are in the mission field sacrifices beyond all telling, beyond all measuring, risks to the health of one's nearest and dearest, separations, the meaning of which those at home can hardly guess, from children who are to spend the years of their

infancy and childhood apart from their parents. But then there is the other side; and the work abroad is glorious, and, if those at home knew it, more of them would volunteer. No one who is fitted for the mission field ever wishes to leave it for work in any other part of the world.

The church prays, "Awake, awake, put on thy strength, O arm of the Lord!" The Lord's reply often is, "Awake, awake, put on thy strength, O Zion." Instead of calling upon God we need to rouse ourselves to do our part. Prayer, it has been said, is not a talisman to be used as an easy substitute for our activity and vigilance. Prayer is rather a ministry in which our own powers can be quickened into more vigorous and healthy exercise. When we have done all that God has put into our own power to do, we can go to him and say, "O God, our armory is empty, our reserves are all called out, our last man is on the field, our ammunition is spent, and the enemy still boasts himself in the field;" then we can properly say, "Awake, awake, put on thy strength, O arm of the Lord!" In that case our prayer would shake the very heavens, and we should have as our eager and willing allies the innumerable hosts of the eternal God.

A FINAL WORD.

This is our final exhortation before the books close, September 30th. It has indeed been the most notable year in the history of the Foreign Society. There have been gains from all sources. Indeed some advances have been phenomenal. We hope the friends will take the pains to study the "Final Exhibit" for ten months, on the second page. It is an interesting and encouraging document. It reveals a gain of nearly \$38,000, or more than 22 per cent. The churches and Sunday-schools show a gain of more than 12 per cent in their gifts. The individual offerings have leaped from 8,566 to \$21,063, a gain of \$12,496, or nearly treble. There have been

gains every month for the past ten months, with only one exception. The gain for July, usually a very quiet month, amounted to \$1,834.

The quarter of a million dollars is not yet assured. Failure now would cast a gloom over our whole brotherhood. It would retard all our work, both local and general. It would check the rising tide of missionary interest among our people for years to come. Now is the time to clinch the victory which is so easily within reach. It will hearten all the missionary forces and strengthen our confidences in ourselves. It is a time for earnest, devout prayer. It is a time for prompt and liberal gifts.

The time is now exceedingly short. Only thirty short days when the books close, September 30th. Victory or defeat draws very near. Every day is valuable. There is not an hour to be lost. Please act now. Take an offering in your church if it has not already been taken. Gather up the fragments if all your offerings have not been sent. We appeal especially to the tardy churches and Sunday-schools. Let us repeat that we must take nothing for granted now. To assume that others will do enough to gain success, may work our defeat even yet.

Remember, victory is in sight! This is our final word.

AN ARTIST'S CONCEPTION OF A DYING CHURCH.

J. CRONENBERGER.

Some days ago I heard a story told of a church that was anti-missionary, and how it died. My mind ran back some years ago, when I looked upon a beautiful painting. The artist was asked to paint a picture of a dying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, he painted a stately edifice of modern grandeur. Behind the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows throwing their beautiful, mellow lights and shades over all. Just inside the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewelry, was an "offering plate" of goodly workmanship. Directly above the "offering plate," suspended from a nail in the wall, there hung a very simply painted square box bearing the words, "Collection for Foreign Missions." But right over the slot, through which contributions ought to have come, he painted a huge cobweb. This was the artist's idea of what would lead to spiritual decay and be an evidence of it. And he was right. A congregation that raises liberal collections for its own current expenses, spends much for its own comfort and enjoyment, but neglects to exercise the gift of benevolence and to cultivate the missionary

spirit, is not in a healthy spiritual condition, and is bound to grow feebler instead of growing strong in the Lord and abounding in every good work. Congregations that forbid missionary offerings are digging their own graves.

Fall City, Neb.

FIRST IMPRESSIONS.

R. D. M'COY.

To a new arrival in Japan, many strange and striking scenes present themselves, most of which are quite contradictory to the picture previously formed in his imagination. He comes face to face with many modern conveniences, such as the electric street cars, up to date hotels, and steam railways. These are run, however, not with the dispatch of an occidental city, but in such a manner as to forcibly remind one of the proverbial slowness of the Orient.

Strangely inconsistent with this outward show of Christian civilization, is the inner darkness of the spiritual nature. Heathen shrines and temples are on every side, and many great bronze or wooden gods can be seen along the roadways. Some of the latter are almost obscured by the great number of paper prayers which the people in their blindness have offered to them. Men, women, and children, in large numbers visit these temples, drop their offerings into the treasury boxes, and bow before their idols, not with love and reverence, but with the hope of appeasing the anger of their gods, and thus ward off the evil consequences of their wrong-doing. They pray not that they may be forgiven, but that they might not suffer injury while they still continue in their sins. The Japanese, like the Athenians in Paul's time, are very eager to worship all the gods, and when a Christian speaks of the Christians' God, they assert their belief in Him too, not knowing what they say.

The picture of Japan, however, is not all darkness. Many gleams of light are visible which promise great things for the future of the Sunrise Kingdom. All the various missions are doing excellent work, and the Japanese Christians are eager to tell the good news to their fellow countrymen. This latter fact was presented to my mind quite forcibly soon after arriving in Tokyo. I attended a conference of the Japanese workers in our own mission. Representatives were present from all our stations in Japan, and although I could not understand the language of the addresses, yet one could not but feel the spirit of earnestness and love and eagerness to do the Master's bidding that pervaded the whole convention. They returned strengthened and renewed in spirit, to tell of the Savior's love in the dark places of the land.

Our evangelists are consecrated men. Many of them are bearing heavy burdens; some have sacrificed good positions that they might help train

others. Fifteen young men from various places in Japan are preparing for the Gospel ministry in our Bible School in Tokyo. The school is meeting a long felt need and is worthy of your generous support and earnest prayers. Through it a strong native ministry is being built up. "The fields are white already unto harvest." "The harvest truly is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He send forth more laborers into the harvest."

Tokyo, Japan.

OUR GROWTH IN AKITA.

E. S. STEVENS.

Our station in Akita is nearly of age; that is, it will be twenty-one years next April since the first missionaries landed here from Yokohama, where they had passed the winter. I have just looked over the list of members. From first to latest, there have been baptized nearly three hundred. The endless moving of the people from place to place has reduced the membership greatly, and some have ceased their relation from indifference. The name of the "Main Street Christian Church" is known pretty well over this Prefecture. Its location in the city is so prominent that any newcomer may see it, and it has thus sent its influence to distant parts. The present membership consists of a good class of people who are as yet young, but loyal and truly zealous. They would compare with those in the home churches who are good Endeavor workers. The times have greatly changed since twenty years ago, and it can be said that the Japanese people are more settled in the new world relations—their political policies have about shaped themselves, and that includes some wholesome recommendations to the people to get with all their getting wisdom and knowledge. It is coming to be known that the Christian religion has a reputation for ideal doctrine and pure living. Moreover, the Japanese people are sentimental and are easily moved by a touch of friendly feeling from the Christian world. After the mist as to the missionary's motive has cleared away, they become deeply impressed by this unselfish love.

The Akita church is represented by some of her members in the present war. One is a nurse. She writes that were she not a Christian she could not withstand the temptations to sin that are so common among the soldiers and officers. Another is secretary in the commissary department. He takes every opportunity to teach his fellow soldiers. Another is a staff officer. He is strictly temperate and has a good influence on his men and fellow officers. Another has been appointed superintendent of the Boys' Reform School, and another overseer of the Home for Convicts, this latter work is so gratifying that the police department has made special mention of it. Another, a former Sunday-school pupil, when Miss Johnson and

Miss Harrison were here, is now assistant superintendent of the tax and internal revenue office. And so the list of worthy Christians could be continued. I should mention with special praise our young preacher at Shonai, and his capable wife. Also our oldest preacher, Y. Kudo, who became a Christian when there were fewer than a hundred Christians in Japan; now there are fifty thousand Protestant Christians, and he is sixty years of age.

THE WILL OF THE EMPEROR.

MISS M. P. VALPY GREGG.

"It is the will of the Emperor. He has commanded it." With such words, last year, every man, woman, and child in Japan made response to the Emperor's call to war. Hundreds and thousands of people at once dedicated one-third of their income to the war fund for so long as the war should continue. Practically everybody throughout the country put their houses at the service of the King for soldiers to be billeted in. People who had up to that time always eaten rice, gave up eating rice and took to cheap barley. The ladies throughout the country, who had until then never worn anything but silk, gave up wearing silk and wore cotton. "How can we wear silk when our soldiers, many of them, are starving?" they said. Those who had kept servants did the work of the house themselves and sent the servants' wages to the war fund. There were many examples of most extraordinary devotion to the will of the Emperor. One old lady had an only son, and he came home one evening and she said, "You are going to the war?" "No." "Why not?" He did not give her any reason, and she went out and asked the neighbors about it. The neighbors said, "Of course he can not go, he is your only support!" The old woman said nothing, but she went home, and next day she was found dead by her own hand, that nothing might hinder her son from going to the war. The husband of one of our Christians, a wealthy man, was earning \$100 a month as an electrical engineer. One day he received a letter telling him to leave his work and become a lieutenant in the army, with a wage of \$15 a month. I said to the lady, who had been brought up in the greatest luxury, "That is very hard is n't it?" "Hard! Why it is for the Emperor and country!" And she gave up her grand house and went, without a murmur, to live in the house of her mother-in-law, which was not an easy thing for her to do. These and such-like examples of self-denial and devotion are common throughout the whole country; the reason is that the hearts of the men of Japan are bowed, as the heart of one man, to do the will of the Emperor.

It seemed to me, thinking over these things, that we might well learn from Japan some lessons in the carrying on of the great war entrusted to us by our King. Our King has commanded, "Go ye into all the world." He has told us that it is His will that not one should perish. But as has

been said, "There never was a war carried on with such little energy, and yet with such wonderful results." The soldiers at the front are so few, and the means at their disposal are so scanty, but when we come home we find such luxury and extravagance as we never dreamed of. I can speak from my own experience. When I came back, after six years in Japan, I found such an increase of luxury and such an increase of needs that it has seemed to me very often that the soldiers at home are forgetting that they are soldiers at all, and are spending their lives in enjoying themselves. I would tell you the words of one Japanese soldier, when he came back from the war after manifold trials and many wounds. He said, "The orders were often hard, but we knew they meant victory, and so we gladly obeyed them." Our General's orders may often be hard; they may come to you to-day that you must go, or that one dear to you must go, or they may come to you that you must give up some luxury, or some necessity even, in order that some one else may go. But if, like the people of Japan, our hearts belong to the King, if our hearts are the King's, then it will not be hard to us. And the victory is sure. A non-commissioned officer, when he came back from the war, told us that the greatest inspiration to those on the battle-field was the sight of their general standing on a hill above, calm and fearless among the falling bullets, and looking down upon the soldiers to encourage them and give his orders. That seemed to me a picture of our life at the present time. Our King, after he had offered one sacrifice for the sins of the whole world, sat down in heaven above us, from henceforth expecting loyal service of His own.

"He expecteth—doth He see us,
 Busy here and there,
 Heedless of those pleading accents
 Of Despair?

"Shall we—dare we disappoint Him?
 Brethren, let us rise.
 He who died for us is watching
 From the skies.

"Watching till His royal banner
 Floateth far and wide,
 Till He seeth of His travail
 Satisfied."

The only way in which He can see of the travail of His soul and be satisfied is to see it in each one of us, beginning with us in this hall to-day. Shall we not each ask, "What is my King expecting of me to-day? What does He expect me to give up for Him to-day?" Shall we not let Him be able to say, even if we can not give much, or give up much, or do much, "She hath done what she could?"—*The Church Missionary Intelligencer*.

"THE LORD WORKING WITH THEM."

W. C. PREWITT.

The reading of the whole verse, of which our subject is a part, is as follows: "And they went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." Among all the "exceeding great and precious promises," there is no assurance grander and more uplifting and inspiring than the promise of the Master that he will always be with his disciples "who go everywhere" preaching his gospel. Our Scripture declares that the disciples were relying upon this promise which Jesus made to them in the Great Commission. Let us note at the outstart that the expression: "The Lord working with them" is not identical with the expression, "And confirming the word by the signs that followed." The former is more comprehensive than the latter. The latter is embodied in the former. The former is far more precious than the latter. We call attention to this because of the disposition in some quarters to be dissatisfied with, and to underestimate the results of missionary effort because, perchance, the missionaries are unable to report something like the miraculous all the time. Bishop Graves, of the Protestant Episcopal Church, says: "The church at home expects impossibilities of us. To work a mission without a reserve force of missionaries is to roll stones up a hill only to see them roll down again." Notwithstanding the fact, however, that the missionary forces are inadequate, they are accomplishing great things for Christ. The results are far more worthy and desirable than that would be which many people at home are demanding and expecting of them. They who recognize worth only in the marvelous on the mission field, have scarcely attained the plane of appreciation occupied by the Galileans who received Jesus only because they had seen all the things he had done in Jerusalem, but to some of whom Jesus said, as if disappointed with them, "Except ye see signs and wonders, ye will not believe." The absence of the power to accomplish the miraculous does not indicate the absence of the Lord's presence from his people when they are going everywhere preaching the gospel. Miraculous signs are no necessary phase of the preciousness of the Lord's presence and help. The miraculous had its place—much that is marvelous is seen now, and nowhere more than in connection with missionary effort. Jesus appealed to the miraculous as attesting his divine claims. He said: "If ye believe not me, then believe the works;" but the very putting of the words indicate that there is a far higher reason for believing than the mere miracles he performed, and that reason is Jesus himself. So our Scripture presents us something far more precious than the thought of signs and wonders, and that is, the thought of personally realizing the presence of Jesus.

But the Lord has wrought mightily with his disciples who have gone

"forth preaching everywhere," *who have gone forth*, I say, preaching everywhere his gospel. Signs of his presence have been wonderfully manifest in their work; sufficient it would seem to satisfy the most skeptical and exacting. This has been true of our own missionaries. When the plague swept over the region about Harda, India, we are told there were in Harda three physicians and our own Dr. Drummond. When the plague broke out, the government physician fled. The railway physician would not go near a plague patient. He looked at the victim from a distance and said, "Oh, it's plague, there is no use doing anything." Dr. Drummond and his assistant, however, waited on plague patients from morning till night and kept at it for nearly three months. They entered the houses and looked after the patients carefully, and as a result, saved a large number of lives and won the confidence of the whole community. It demanded faith to run so great risks. They were exposed day after day. They had to live in an atmosphere teeming with plague germs. Yet while others died around them they were not touched by the pestilence. The one who kept the Hebrew captives in the fiery furnace, "One like unto the Son of God," the Lord of light and life, was with them. The people say to-day, so we are told, "Dr. Drummond is no man, he is a God." How like what the people of Lycaonia said of Paul and Barnabas: "The gods are come down among us in the likeness of men." We talk of the Lord working with the apostles of the early church, what do we see but the Lord's hand with the apostles of these our own days. This is but a sample of the many instances that might be presented where the Lord has wrought with our missionaries in a remarkable way. There are whole pages and chapters and volumes of the same kind. The *Missionary Intelligencer*, the *Missionary Voice*, the *Missionary Tidings*, the *Missionary Review of the World*, and missionary biographies are full of the wonderful results of missionary labor. Every Christian ought to read these works. There is no other literature so informing and thrilling as missionary literature. He who reads the news of the war between Japan and Russia, but fails to read missionary literature, is much farther behind the times than he who reads missionary literature and fails to read the war story. In fact, this war will be of interest to the future almost only on account of its relation to the work of missions.

The matter, however, of the Lord's working with the disciples who are out on the distant field preaching the gospel, is not the only phase of this question which should interest and concern us. It has a more immediate application. We should covet the Lord's presence for our own satisfaction and joys and wellbeing. The time has come when men should not look upon the church so much as a mere fire escape, but should regard it for the richness and fullness of life and fellowship that it makes possible. It is only upon our pursuing the work of preaching the gospel everywhere that we may expect the Lord to work thus with us. As individuals and congrega-

tions it is a spiritual impossibility for him to be with us wherein we fall short of this. Our Lord is marching on. How can we hope to have him with us unless we will go with him? Missionary effort is essential to the spiritual life of the individual and the congregation. This is according to Scripture. The Scripture says: "He that hath the Son hath the life." Now the Son has promised to be with disciples who go everywhere preaching the gospel. Consequently, Christians who do not go everywhere preaching the gospel have not life: for whosoever *obeyeth* not the Son shall not see life (John 3:36, R. V.). And Jesus has *commanded* his disciples to go everywhere preaching the gospel. If the spiritual life of the church is at a low ebb, then what that church needs, according to the Great Physician is the tonic of missions. If we would have the Lord with us and be filled with the Holy Spirit let us pray, yes, but let us also pay, and let us obey the command: "Go ye into all the world and preach the gospel."

Wellsville, Ohio.

THE NEW CHURCH AT AKOZU.

MAUDE M. MADDEN.

Eighteen years ago, Geo. T. Smith, missionary of the F. C. M. S., traveling in Northeast Japan, seeking the most needy places in which to plant the "seed of the Kingdom," found Akozu, a village of 6,000 people on the banks of the Northerly River. This village is now a full day's journey by rail and by boat from Sendai, but in Mr. Smith's time it took two or three days by pack horse and afoot over very uncertain roads. On one of these pioneer trips, Mr. Smith met and baptized two young ministers of the German Reformed church, men who were not satisfied with their creed or their baptism, men who wanted freedom in Christ. One of these young men Mr. Smith asked to move to Akozu and preach the gospel there. He did so, at first receiving a very meager compensation from the Society, and chiefly supporting himself from the vegetables raised on his acre of ground and cocoons of silk worms raised by his wife. Later he was asked to give all his time to evangelizing the whole district, and was given a regular pastor's salary. This man is now called, because of his earnest work in all this district, "The Jesus Man." For the same reason, and because of his fearlessness and his extreme frugality, he is called by the missionaries, "John the Baptist." To the church in America he is known as Evangelist Kawamura, and by his nine children he is lovingly called O Tot San (Papa). His children's love for him is most beautiful to see. Indeed the example of his Christian home has not been the least of his work.

Akozu village has had many disasters during these eighteen years. Northerly River is at once a friend and a foe; a friend offering a highway to market, a foe at flood time. For some years it had a record of flooding and ruining either the farmers' spring or autumn harvest annually. Since

this is wholly an agricultural district, it kept the farmers very, very poor. Among the lives lost in one of these floods was that of Mr. Kawamura's own father.

Though a church building was promised Mr. Kawamura at the beginning of his work here, yet, for one cause or another, the realization of that promise was postponed from year to year, until now. Think of it, eighteen years ago the promise—it would have utterly discouraged a smaller man than Kawamura San. September 4th, 1904, the new church was dedicated! The joy of standing in his own pulpit and preaching to Christians his own hands had baptized, of seeing his own daughter preside at the organ, and of preaching to his own villagers crowding in the church and at all the open doors and windows, the joy of hope realized, after doubt, discouragement, toil, tears, and prayer—this joy was Kawamura San's, and it showed in his face, "Which shone as the face of an angel." For two years Kawamura San lived in this "out of the world" town and preached and toiled without visible result, then one man, Mr. Abe, was baptized. For a long, long time he was the only Christian. Dedication day, the joy in the evangelist's face was reflected in Mr. Abe's face, for he, too, had hoped and prayed, endured and worked earnestly for this day. Thirty-five of the villagers are members of the church now, and as many more are scattered in the near-by villages. One man walked fourteen miles to the dedication, as he has often walked to service before the church was built.

The church building stands on a raised lot. The lot was walled and built up by the Christians themselves, with their own hands, to save the church from flood, should one ever come again. The danger from flood is not so great now, for the state built a dyke along the river recently. The church compares favorably with a small frame country church in America. It cost about \$300, half of which price was given by the members, and half by the F. C. M. S. There is one room and a vestibule. The room will seat one hundred people comfortably, and seats can be put in to seat about fifty more. Against the white wall, behind the pulpit, hangs a motto written in beautiful Chinese characters, which, being translated, reads, "Worship God, Love Men." This motto was painted by a Christian man seventy years old, who lives in a town some miles distant, but who, for the love of Christ painted one hundred Japanese picture and motto scrolls and gave them to the Akozu Christians to sell for their church. This old man deserves a chapter by himself. He was one of the feudal lords who fought and lost with the Lord of Sendai in 1868, and after his property was confiscated wrote scrolls for a living. Over the rear door, near the pulpit, hung a picture of Brother A. McLean, who, to say the least, is Kawamura San's ideal of a Christian man. Around the walls between the windows hung a number of the large Sunday-school chart pictures, sent by the Topeka, Kansas, First Christian Sunday-school, each picture separately

mounted as a Japanese scroll. Besides the lesson each picture teaches, the bright colors gave a cheerful look to the white walls, and made the church look much more homey. Beside the pulpit, dedication day, stood a great vase of evergreens. Outside, in the front gable end of the church in beautifully carved and white laquered letters is the simple inscription "Christian Church." These letters are also the work of the old scroll writer. A great evergreen arch was built up over the gateway and just below it were crossed the Japanese flag, and a flag with a cross on it.

The dedication program was, perhaps, that usual to such occasions. It consisted of hymns, prayers, sermons, Scripture reading, and talks. The speakers were Mr. Madden, the missionary in charge of the work in Miyagi and Fukushima States, Mr. Ishikawa, Japanese president of Drake Bible College in Tokyo; Mr. Sawaki, a ministerial student of Drake College, who had charge of the work in Sanuma, a town north of Akozu, during the summer vacation; and Evangelist Kawamura, whose headquarters are Akozu, and whose parish includes all the surrounding towns and villages. Among the guests were leading Christians from each town in this district, all rejoicing in this the first *Christian* church in this state. Dr. Nina A. Stevens and Mrs. Madden, Kawamura San's oldest daughter, Bible woman for Sendai, and two young ladies from a town across the river, were the women guests. Dr. Stevens, whose help in decorating was invaluable, had a double purpose in coming to Akozu. She wished to be present at the dedication, and at the wedding which followed it, and she also wished to take home with her to Akita, as Bible woman, Mr. Kawamura's second daughter. Mr. Kawamura is very happy to be able to give to the church two such capable and consecrated Bible women as his oldest daughters. He hopes also that his oldest son, now in college, will choose the ministry as his life work. We all hope so, too, for he is an excellent young man, not yet twenty years old. Both these daughters could receive good salaries as public school teachers, but they prefer missionary work, and we need them. It seems a pity that their own mother could not have lived to see this day, this church, and to know her daughters are at last doing the work she hoped for them. But, since the Lord had called her away from this life some time ago, another was to try to fill her place in Evangelist Kawamura's home from the day after the dedication.

For this purpose the new church was again newly decorated the following day, and Mr. Kawamura and Mrs. Kanezawa, a Christian widow, were married there by Mr. Madden. This is the first Christian wedding in that village. It was beautiful to see the welcome given the new mother by all the children, especially by the smallest ones. These have called so many, many nights for "mother," and have had to be comforted by "sister," that they were happy indeed. Especially does the little crippled daughter need a mother's wise love and care. Mrs. Kanezawa having had no children of

her own is glad to have this flock to care for. A Japanese woman is never so happy as when the mother of a large family. It is her principal ambition in life.

Akozu church is also happy because one of its young men is in Drake College preparing for the ministry. This is the only *Christian* church building in the state, and though there are a German Reformed and Congregational church in two other towns in the county, they can not begin to compare with this Akozu church. Indeed, it is one of the best buildings in the county. Its influence is unlimited. The fact that these Christians from the poorest district (financially) of our work in Japan gave half the price of their church, has given the "self-support" idea a great uplift everywhere.

It is several months now since the Akozu church was dedicated. Mr. Kawamura informs us that the audiences have exceeded his greatest expectations. The people flock inside and crowd the windows and doors outside in the eagerness to hear. And if it were not for his regular engagements in other towns and villages, he could have meetings in Akozu every night, and he does have them when at home. There are several men almost ready to be baptized. Evangelist Kawamura is the happiest man in the county.

Sendai.

FROM THE MISSIONARIES.

CHINA.

Mrs. Jan.

One of our most faithful and interesting Christians is our blind sister, Jan da ma. At three years of age she had measles which left her eyes sightless. When she was six years old the Taiping rebels entered Nanking and all the people were thrown into consternation. Her parents fled, but the blind child was left behind. At that time there were many who were separated from their families, and these lived in companies of from ten to twenty. She lived in a company of twenty women, and a former neighbor, moved with pity, cared for her.

Her work there was to pound the husk off the rice. From morning till night she had to wield the heavy stamper and pound the rice in the

stone mortar. After three years her mother returned. Then with many other women and girls she helped in the manufacture of gunpowder. When she was fifteen they lived against the city wall, and at night this blind girl was employed to beat the watches in the neighboring tower.

At seventeen the rebellion came to an end. Again her parents fled outside the city, taking her with them this time, reluctantly, however. There they were so poor they had to live on public rice. Here again her mother wished to abandon her, but some of her friends plead for her.

One morning they arose very early and started on a long distance over the mountains to her uncle's home. On the way a heavy thunderstorm came on. The mother was afraid she would be caught in the rain, so she



One of Dr. Butchart's patients in Lu Cheo Fu, China. The first picture shows her as she entered the hospital; the second as she left it.

wanted to leave her blind daughter and hasten on. The girl clung to her and plead not to be left alone among the mountains. Blind, she would never be able to keep the wild mountain path alone. Her terror was of falling over a steep precipice or being torn to pieces by wolves which infested those parts.

The mother said: "The moment it begins to rain I will leave you and run for shelter." When she tells it now her face lights up with joy as she says, "Just think of the Lord's grace! It thundered all the day but not a drop of rain came till we had taken our first step inside uncle's door."

At eighteen she married a blind fortune-teller. Eleven children were born to them, of whom six are living.

When Miss Lyon first came to China this woman attended her meetings, which were held near her home. Seven years ago she became a Christian. She was then fifty. Her sons opposed her very much in coming into the church and have treated her very unkindly since.

At the time of the Boxer trouble, they came home very angry and said: "Now, mother, you have gone and

eaten that foreign religion and we shall all be killed. For they are not going to kill the Christians only, but all the families of the Christians." "No," she replied, "you will not have to suffer. If the Boxers come I will stand out and say, 'I am the Christian, these others have no part in it. You may take my head off!'"

Then turning to me, as she told the story, she said, "Don't you think if the Boxers behead me that the Lord will give me eyes in heaven?"

During those troublous times she came one evening in the greatest excitement, "Flee for your lives," she said, "for there is a plot formed to kill every foreigner in this city to-night and burn all your buildings." It took a long time to show her the futility of our trying to hide. After a long talk we were able to help her see, in part, how God was able to bring the counsels of the wicked to nought, which He certainly did in this case, for our massacre had been planned for that night, but the plot was discovered in time by the viceroy and frustrated.

Often she comes to us with a sad heart when her family have been treating her unkindly. We seem to

be unable to comfort her much by talking to her. Finally we say, "Jan da ma, let us sing, 'Jesus loves me.' " She joins in the singing and soon the muscles of her face begin to relax as we sing of His love. By the time the hymn is finished her face is quite peaceful. "Now we will sing your favorite," we add. And we begin:

"The great physician now is near,
The sympathizing Jesus."

And long ere the hymn is completed her face is beaming with joy; the very light of heaven seems to shine in her face.—Mary Kelly, Nankin.

Joy in the Service.

Nothing has happened to spoil my joy in China. I have been learning some wonderful lessons. I have learned that we have to fight inch by inch for every step we would take toward the higher life. Consequently I have had some experiences which at the time would have seemed very dark had it not been for the sustaining power of Him who never fails us. Now as I look back upon them I am glad of the experiences because of the richness of the blessings resulting therefrom. It is wonderful the way in which our Savior leads us. His leadings are always nearer him.—Alma Favors, Lu Cheo fu.

Doubling the Forces in China.

We did not ask for the doubling of the forces without knowing what we were asking for. We are praying in faith, believing that they can come if the people are willing. Assuredly it is God's will. We could go right into Feng Yang to-day if we had the men, and now Bodjou is to be put off for another year, and Chu Cheo must also limp along on one leg because there is no one to come. What is the matter. Do not the young people care to come? Do they know the wonderful possibilities for Christian workers that this land is at this moment holding out?

Now is the greatest time in the history of China missions, and one who is engaged in this field now will rejoice all his days that God was so good as to permit him to grasp the opportunity of Christian service. I would not change my place for anything I can conceive of.—Dr. E. I. Osgood, Chu Cheo.

In and About Shanghai.

Last year I had the joy of baptizing thirty-five persons in Yangtsepoo and out-stations. The converts have all been faithful; most of them are regular in their attendance at the services. The schools have been full, and the scholars have done well, especially in Scripture study. In this manufacturing center we are not able to keep the children long enough to carry them through a regular course. We give them as much Bible knowledge as possible. We teach them our hymns. Our hope is that eventually they may be brought into the church.

Last week I had an interesting time at Tsungming. It is inspiring to meet friends every few miles of one's journey, some of them Christians, and to see the numbers of inquirers on every hand. Yesterday I had the real joy of baptizing seven women at Yangtsepoo. Four of them are wives of Christians, and all are instructed, having been attending the women's classes for over a year. Our chapel is crowded now at the Lord's day afternoon services; we shall soon have to see about enlarging it. Sometimes we do not know where to put the people. I am very much encouraged in the work, especially at the willingness of the Christians to assist in filling the chapel by bringing their friends with them.

I have just returned from a visit to the Tseo-Saw out-station. I am glad to be able to report a great deal of interest in that city and district. A young gentleman whom I baptized last year has thrown his home open for

church work. Next Sunday week we will commence regular services there conducted by some of the Yangtsepoo Christians and helpers. We have been visiting that city for some years with small success, but at last I can see signs of a harvest of souls. I am sure that in a few years we shall have as much encouragement in Tseo-Saw as we have at Tsungming.—James Ware.

JAPAN.

Notes on Various Topics.

"If the East be compared to a big man-of-war, Japan is the rudder of that ship."—Joseph Cook.

Students from China for Japan's schools have been boys, but of late Chinese girls are also flocking hither.

When the Empress Dowager of Japan died some years ago, 70,000 convicts received the Imperial clemency.

For the year ending 1903 the total Bibles and portions put into circulation in Japan were 167,825. The Bible is on sale in the leading book stores of cities throughout Japan..

The road is now completed from Fusan to Seoul, so a passenger can go from Tokyo, the capital of Japan, to the capital of Korea, in fifty-six hours. It formerly took nearly a week.

Japanese doctors have entered the Yangtze Valley and are in great favor. Dr. Ren-ichi Kiushi, graduate from the Medical College of the Imperial University, has established himself at Nanking. Dr. Teru Watanabe at Hangkow, and Dr. Tayozo Kono at Hangchow.

Samuel I. J. Schereschewsky, a resident of Tokyo, was formerly a missionary bishop at Shanghai. Though paralyzed and able to use only one finger of one hand, he has written his entire translation of the Bible for the

Chinese upon the typewriter. This has occupied eight years. He is a great sufferer, yet he is actively engaged, and keeps two secretaries busy.

A professor of the Imperial University said the other day that Mr. Batchelor, a missionary working among the Ainu, is the only authority on the Ainu language. Even progressive as the Japanese are, they are compelled to go to this missionary for things authoritative about this interesting remnant who were formerly widespread in central and northern Japan.

Mr. Tonijiro Kobayashi is one of the active business men of Tokyo. He is a member of Chamber of Commerce, and is an extensive manufacturer. "Lion tooth powder," toilet soaps, etc., are made in his factories and scattered throughout Tokyo. One of his rules is that his employees must abstain from intoxicants. Along with his advertisements the temperance cause is pushed. He practically supports one church and its pastor, has donated a building to Oyawa Orphanage, and devotes 4 per cent of all his sales to benevolent work.

One of the dead sailors rescued from the waves during the blocking expeditions in front of Port Arthur, was S. Kageyama, a warrant officer of the Otaru Maru. In his breast pocket was a much-worn copy of the gospel of St. John, soaked with the sea water and blood. His friends recognized it as one presented to him by Miss MacLean, of England, formerly a missionary of Japan, so it was returned to her. Miss MacLean is the friend of Japanese sailors. She has been awarded with a decoration by the Emperor of Japan. This woman was the first foreign lady to receive such an Imperial favor.

Captain Yoshimatsu is the superintendent of the Russian prison at Matuyama. Recently a pair of boots

were stolen by one of the Russian prisoners. The Japanese captain in charge being a Christian, he took a clever course to bring the offender to justice. The prisoners were all assembled when the captain asked, "Do you all pray every morning?" They all replied affirmatively. The captain then questioned, "Why do you pray?" They responded that they might be strengthened by prayer to walk uprightly. Whereupon the captain said, "But among you there is one who has prayed falsely, for he has dissembled before God." The thief then broke down and confessed his sin before them all.

About twenty years ago within the sight of the smoke stacks of Tokyo, an old woman obtained great success by worshipping two or three living foxes who hid in the rocks near Tokyo Bay. The other day I walked through a good sized village, which contains any number of shrines around the great central pile of rock and altars, dedicated to the fox god. All these buildings, gods, shrines, tea houses, and idolatrous paraphernalia have been erected on the sandy beach since Garst and Smith landed in Japan. They have arisen like magic, not only there, but elsewhere, even during the time optimistic souls were crying "Missionaries are no longer needed." One can get a partial idea of the thousands who go to worship at this new fox god's shrine by the fact that a special electric car line has been constructed to carry the worshipers thither.

The Emperor of Japan has recently conferred posthumous honors on a Christian officer. He was Major Ake-yaina Sukerokuro, commander-in-chief of the Eighteenth Regiment. He was charging the Russians when his regiment was forced to halt under their fierce fire. Fearing that his men would weaken, he went to a stone near at hand and prayed and wrote his

will: "By my belief in God I have no anxiety. Though I am about to die, I give Him my thanks, for I am doing my duty," he wrote. He then faced his regiment with tears in his eyes and called for volunteers who were ready to die. Two hundred at once stepped out. He said, "Throw away your sheaths, for you now draw your swords for the last time." He then led the men in person over the Russian iron-faced breast works and right valiantly to the last man they fought. At a distance the Sixth, Thirty-fourth, and Eighteenth regiments saw the bravery of Commander Hobayashi, and thus inspired, they charged and captured the strong fort of Shuzanbo, which helped to turn the whole battle for the Japanese forces.—Fred E. Hagin.

The Sun Lotos.

Our boat went down the whirling rapids of the River Fuji, speeding like a racehorse along its winding course, while we looked with wondering gaze at the mountain peaks along the banks, beyond which appeared snow-capped Mount Fuji, noble, silent, and alone. Here in the heart of the mountains is the famous monastery where seven hundred years ago the founder of a powerful sect searched the Buddhist Scriptures and chose "The Holy Book of the Lotos of the Good Law," as the cream of all. Nichiren, or the "Sun Lotos," was a great personality, brave and patriotic. "To set up the good law and make the state peaceful" was his purpose. He said, "If your emperor give me the sovereignty of the Empire, or says he will cut off my parents' heads unless I do merely repeat the Buddha's name as others do, even such a benefit or trouble can not make me give up my belief in the Holy Book unless my reasoning is out-reasoned by a wiser man. I want to be the pillars for Japan, the eyes for Japan, and the ship for Japan." When eighty thousand Mongol invaders came

in boats, Nichiren stood on the seashore and held up a scroll on which the title of this Holy Book, "Namis Myoho renge kyo," was written, and at the sight the invaders perished in the sea. This scroll is "the chief object of worship." Nichiren taught that the title of the book contained its essence. Vulgar people can not understand the contents, so it is sufficient for them to repeat the title. We heard worshipers do this all day. Sick people beat a drum and repeat the title for days in succession, when all at once they are cured. Scientists are said to have sought to explain the mystery in vain. Some quotations will explain the general character of this Holy Book. "All phenomena, mental and material, are to be considered as contained in the person of every single individual." "All things and phenomena are identical with the Buddha." "The vulgar people and Buddha are one and the same." "To vulgar people the world is full of evils," but Buddha said, "This, my region, is peace and rest. This is a land in which birth, old age, disease, death, fears, sorrows, pains, and troubles have passed away for ever."

As a comment on this strange teaching, on our way home, we overtook a boy of fourteen. He looked sick. His legs tottered under him. He had come on foot many miles to worship, and was returning. He had eaten nothing for twenty-four hours. He searched eagerly for chestnuts among the burrs on the ground. The temple had no message for either his body or soul. There are many like this poor boy in Japan. Think how bereft your life would be with all knowledge of Jesus Christ taken completely away. Yet so bereft are the lives of these people in the East where philosophy masquerades under the name of religion. Send the Light. Let them know Him who said to the weary, "Come unto me and rest."—Percival A. Davy.

Our New Field and Work.

After a delightful journey over land and sea, we are safe at last in our new home city, and we are happy and thankful that our lot has been cast in so pleasant a place.

Mrs. Erskine and I have begun the study of the language with our respective teachers. As a profitable diversion from the study of "Japanese," we have classes in English. Mrs. Erskine has one class of young women, two of whom are matrons, one a teacher, all in the Girls' Normal School, and others who are students. My Wednesday afternoon class in English Bible is composed of Normal teachers in the Boys' School, and Sunday mornings, before church services, a class of Normal students.

A Japanese house near the home of Mr. Stevens, has been rented for us, which we like very much.

The missionaries and native Christians have all welcomed us heartily. They met us at the station, and Friday evening, November 11th, gave us a very pleasant reception.

Since our coming we have witnessed eight baptisms. This and other signs prove that the Father has blessed the work here.—Wm. H. Erskine, Akita.

A Visit to Honjo.

Too! Too! Too! came the familiar sound of the omnibus horn, and in a few minutes my Bible woman, Mrs. Shimaiyo Kawamma, and I were off for a five days' visit to Honjo. This little town, situated twenty-five miles from here on the seashore, has a population of about 6,000. We reached our hotel at 5.30 in the evening, somewhat tired after the rough ride in a Japanese omnibus. Kudo san, our faithful evangelist at this place, came in to welcome us. We found he had advertised the meetings well, and said the women were waiting for us. There are prospects of a strong church in Honjo. We did house to house

work in the mornings, finding many hearts and homes gradually opening to the love of Christ. We sang hymns, taught a lesson, and offered a prayer at each home. We left small tracts and often an attractive Sunday-school card for the children. Meetings for the women only were held in the afternoons, my Bible woman, the evangelist, and myself teaching short lessons. Each evening before Kudo san's sermon, half an hour was given to the children. They listened very attentively and learned to sing the songs well. Many middle school students attended these evening meetings, many of them hearing the Gospel for the first time. Some stayed for the after meeting, asking questions about the Bible. Two seemed especially earnest. They asked us if missionaries used tobacco or sake. When we told them they did not, one said, "Then I suppose those who intend to study the Bible should not use it either. I do not drink, but smoke sometimes." This boy was one of the strikers last year in the Honjo Middle school, when two teachers were made to leave the school.

Though many heard the Gospel for the first time, several remembered our first missionaries, said they had often come to hear Brother Garst preach before we had a church there. The church was built in 1889. Sunday morning there were only four of us to sit down to the Lord's Supper, Kudo san, his wife, my Bible woman, and myself. It seemed very lonely when we thought of the number, yet remembered the words of Christ, "When two or three are gathered together in my name, I am in their midst, and that to bless."

We made ten visits and helped in eight meetings during the five days in Honjo. Pray for the work in this place that many may soon know Christ.—Jessie J. Asbury.

News From Akita.

Seven young people confessed their Savior to-night and were baptized. Two of them were young men from the Middle school. They had been taught in Mr. Ludden's Bible class. Another of the number is a tailor. He was in Sunday-school when our first missionaries came to Akita. Two years before we went to Akita, a mob of boys tried to break up the church. They succeeded in breaking windows, benches, and Mrs. Smith's picture. They entirely demolished the brick wall in front of the church. This young tailor said, "I was one of the mob who tried to demolish the church." His face fairly shone as he talked with us, he was so glad that he had made the good decision. The four young women who were baptized are professional nurses. Last spring Miss Armbruster had them in an English class. Later I took them and Miss Asbury and Mrs. Kawamura have also taught them. All the while they have faithfully studied in Mr. Stevens' class for inquirers. Yesterday one of them came and asked to be baptized right away. I consented, and she said, with tears in her eyes, "Oh! I am so glad. I may be sent to the front at any time, as I am a member of the Red Cross Society, and I do want to be a Christian first." There is another nurse waiting to be baptized, who could not come as she was on duty at the hospital. There are several more for whom we are praying. May the Lord use them every one to carry the message to many souls!—Mrs. E. S. Stevens.

INDIA.

The Work in Hatta.

The work here in Hatta is steadily going on, and although, as yet, we do not see any great results, still there

are many hopeful signs, and many who have heard the Gospel are interested and inquiring more deeply into our teaching. Many of the people in the outside villages who have heard the Gospel preached for the first time during the last cold season, have come to visit us in Hatta to hear more. Most of these are educated Brahmins. One of these, who seems particularly interested, is a blind man, the richest man in his village, and who has a great influence over the people.

In the early part of the winter, several weeks were spent at his village, when every night large crowds came to the mission tent, sometimes staying till eleven o'clock to hear the preaching.

When my husband left this place, the principal men of the village begged so hard for another visit that we promised them that we would return again later in the season. When toward the close of the cold weather we again went to this place, we received a very hearty welcome and a pressing invitation to the house of the blind Brahmin. He had made it known that the Mem-Sahib was coming and would sing for the women, so by the time we reached the house there was a great crowd ready to receive us. My husband was left in an outer hall where the men were gathered, while I was conducted into the court-yard, where the women were assembled, and, in spite of our remonstrance, the men seemed determined to come too, until my husband stood up and declared that if all these men were going in there, he would go too. This settled the matter, and in a very little while the yard was cleared of men. As soon as they had gone, the women emerged from their hiding-places in different corners, and I had an audience of about fifty women, who listened very attentively. The master of the house told me afterward that they had only one objection to make

and that was that I walked with my boots on near the shrine where the sacred tulsi was growing. However, in spite of this, I was invited to come again.

As long as we remained in the village the blind man kept coming to the tent to argue some point. He told us that one of the pundits had warned him that if he continued coming to the missionaries he would lose faith in Hinduism and become a Christian. He seemed quite surprised when we told him that that was just what we were praying for.

This man's own private Guru also seemed interested, and even admitted that he believed ours to be the true religion. When we asked him why he did not accept it, he replied, "I must have food for my stomach. If I become a Christian I will lose my position and probably starve." We come across many similar cases to these, and for them we beg the prayers of the many Christians in the homeland, that they might believe the promise, "Seek ye the Kingdom of God and his righteousness, and all these things shall be added unto you."

A few days ago a Brahmin from another village came to the bungalow to purchase a New Testament. His village was not visited, but he had heard from some friends of a neighboring village of our message, and had become interested, and, anxious to hear more, he determined to read for himself. Thus the seed is being scattered in these little outside places and we are praying that the reaping time may not be long delayed.—Mrs. F. E. Stubbin.

Bazaar Preaching in Jubbulpore.

I organized the students of the college into three bands with one of the more experienced for the leader of each band of six students. Each day before going into the city to preach, we met for an hour's preparation. We

selected the subject we were to speak on, the songs we would sing, and had Scripture readings and prayers.

For nearly six weeks we had the subject of "The Kingdom of God." We divided this into four parts. First, the King; second, the subjects; third, the laws; fourth, the realm.

In our preparation, we found the Scriptures and had the main ideas well in mind. Some of the students have not yet commenced speaking in public, but they helped in the singing and prayers.

We stood close together in the bazaar and all sang with the spirit and the understanding. We met in the center of the city where four main streets meet and where a beautiful fountain drops from a considerable height pure water in streams brought from the water-works several miles away.

The leader calls on his fellow students one by one, and so with speaking and singing the time soon goes by. Sometimes there is a little interruption from some Hindu or Mohammedan, but, as a rule, the meeting goes on very orderly.

By actual count, from two hundred to four hundred at least are present and hear at each service, the audience changing every ten or fifteen minutes considerably. I have seen much bazaar preaching in my time in India, but this is the best place for it that I have ever found.

The practice for the students is invaluable in their training, and I feel sure in their earnest and simple manner the Word spoken will be blessed in many a heart. We feel that there is no more important part of the work in our Bible school than this actual meeting of the multitudes who are as sheep without a shepherd.

Pray that it may bring forth fruit to the glory of the Lord of the Harvest.—G. L. Wharton.

A Death Bed Scene.

It was Sunday afternoon. I was preparing for the evening service in the quiet of my own room when I heard a cough outside and a shuffling of feet near my door. I knew some one wanted to see me, and I asked, "Who is there?" No reply came, but presently a head looked in at the door and a young man appeared. "What do you want?" I asked. He replied, "My uncle, Lall Dass, is dying, and his one desire is to see you and Mr. Gordon." My husband was nine miles away at Pendredek, and I felt the responsibility of being present at the evening service, but as the man would not leave, I promised to go and see his uncle after service. Accordingly, Miss Marston and I set out at sunset, walking. As we neared the village we passed a group of men and women all waiting for news of Lall Dass. We found our way into the low mud house and saw the dying man lying on a bed perfectly still. His wife was by his side, his daughter hovering near. I took my seat by the bedside, and held the cold thin hand, and I knew that he could not live long. I then turned around and what did I see! It all flashed across me in a moment. There was a calf held tightly by a man and near by a square place marked on the ground and strewn with rice unhusked, and in the center was a lamp burning. My spirit revolted at the sight, and I knew it was useless talking to the sick man for already his life was ebbing away, but I talked to the crowd around and tried to show them the uselessness of such a thing. Was it remorse that made the dying man call out in pain at the time? I know not. But he did call and was lifted up and carried to the square of unhusked rice, and sitting there holding on to the tail of the calf his spirit passed from time to eternity. I left that house with a sad heart. A few weeks before I had talked to this

same man, and I had prayed with him pointing him to Christ. But he had turned away from his Savior and had not accepted him. My sadness soon turned to a spirit of determination to work as I had never done before, for I realized more than ever the awfulness of sin, the degradation of Hinduism, and the uplifting power of Christianity.—Annâ M. D. Gordon, Mungeli, C. P.

The Light of the Gospel in Damoh.

Easter Day this year will be no doubt a memorable one for Christians in Damoh. The evening services were turned over to me and I had twenty-four boys, large and small, prepare for an Easter entertainment, published in the C. E. paper of India. It was a light display founded on a pretty old custom in the Greek church on Easter Day. The night was still, rather cloudy, and very dark. The entertainment was held out of doors on the school premises. The leader stood in the center with the boys arranged in a figure on either side, four large boys being at the corners, and the lines rising in height from middle to outside. At the beginning the leader had one small candle only lighted, while the place was lighted by four candles at the corners. The audience sat in darkness. Parables of the woman hunting her lost piece of silver, the light under a bushel, etc., were acted out, after which the leader drew the appropriate lesson. Little boys recited appropriate Bible verses about light and all sang light songs. One light song was the translation and air to "Jesus Bids Us Shine." Another was the tune to "Jesus Saves," but sung to words, "Give the Light, Give the Light, etc." One wee little boy recited a pretty poem about "I am only a little light," holding a lighted candle while doing so. The leader from time to time lighted or blew out lights with great skill and quickness, explaining all the time.

Near the close he had only one small candle left. From this one small candle the whole twenty-four bright native torches were lighted in a few seconds and held aloft. The leader then stepped to the blackboard, upon which the main lessons of the evening and a problem were written, and showed that if there were only one Christian in the world to-day, and he brought one soul to Christ this year, then each succeeding year each Christian brought one soul to Christ, the whole world would have the Gospel in thirty years. It was a fine object lesson followed by the moving of torches in union to the time in a song about spreading light until the darkness of hell might be dissipated. After the song the boys marched several times around upon the figure, waving torches and singing, "We Praise Thee, O God," then marched off in the distant darkness singing, wheeling, and curving until they disappeared behind a building. I thought I had never seen a more beautiful sight than that distant procession of light in dense darkness, nor heard anything more beautiful than the hallelujah chorus borne back to us. But as I saw the Hindoos and Mohammedans in the audience yet in their spiritual darkness, I thought the light of the Christian church here spreading daily among them was too great and beautiful for me to understand or to appreciate.

"We praise thee, O God, for the Son
of thy love,

In Jesus who died and has now gone
above.

"We praise thee, O God, for the Spirit
of light,

Which has shown us our Savior and
scattered our night.

Revive us again; fill each heart with
thy love,

May each soul be re-kindled with fire
from above."

—Josephâ Franklin.

SUNDAY-SCHOOL DEPARTMENT.

What the Superintendents Say.

The exercise, "Brightening the World," was the "finest yet."—Eugene Williamson, Buffalo, N. Y.

Our new \$5.00 league for 1906 already numbers fifty. We are planning great things and beginning early.—J. L. Rose, Atchison, Kans.

There is nothing that will help build up a church or a school like taking an active part in missions and giving until it is felt.—A. J. Duff, Newton, Kan.

young men's Bible class and a large class of young ladies, by offering to add \$5.00 personally to the class raising the largest amount. These two classes alone raised over \$100. Our offering will be over \$200.—Eugene Jameson, Jefferson Street Church, Buffalo, N. Y.

This from the superintendent at Hopkinsville, Ky., where they raised \$420: "Our offering was but the natural result of a deep interest in the salvation of the world, stimulated and



Children's Day Decorations, West Jefferson Street Christian Church, Fort Wayne, Ind.

We forward our apportionment, \$200. We are happy to be able to meet it, but it was done by hard and consecrated work.—J. A. Nichols, Ninth Street, Washington, D. C.

"Our pastor is strong for missions and has done much to educate us up to our duty. I believe this to be a great fact. "The real strength of a church is gauged by the missionary spirit it shows."

That which helped us as much as anything else this year was a little good-natured rivalry between the

strengthened constantly (52 Lord's Days and 313 week days in the year) by our pastor, Harry D. Smith. The teachers and officers are, of course, responsive to his leadership, and to the former is due great credit.—Thos. W. Long, Superintendent.

Our ladies' Bible class gave an entertainment in the way of a trolley ride, making over fifty-five dollars. The primary department gave a May-pole party, making a similar amount. A couple of other classes combined and gave a strawberry social, netting

them a neat little sum. Another class gave a lecture under their auspices and helped out. All of these special amounts were added to the birthday box and the regular Children's Day offering, making \$300.—Warren E. Lewis, Springfield, Ill.

The Sunday-schools are a Niagara of missionary power. What is needed is to get this power harnessed. Every Christian child should be trained in missionary giving. Without it the coming generation will not have the passion of our Master for the saving of souls. The children are the instruments strategic in the world's conquest. Save them for missions and they will save the world.

Dr. Clark's class, of Indianapolis, furnishes a unique example of Scriptural giving. This class has a bank account. Each Sunday a small missionary dime bank, holding five dol-

lars, is passed around. When it is filled the amount is deposited in the bank to the credit of the class. Thus, when Children's Day comes around they already have an offering gathered through the year. They "lay by in store."

There is one discouraging thing about the Children's Day offerings. For some reason there are from three to five hundred schools each year which gave the year before, that give nothing. They, in many cases, do not even order the supplies. If it were not true that a large number of new schools were enlisted each year the offering would be sadly handicapped. It is hard to tell the exact reason for this lapsing. In some cases the church is without a pastor. In other schools a superintendent is elected who is not interested in missions. If these schools but realized it, they are missing a great blessing.

CHRISTIAN ENDEAVOR DEPARTMENT.

The Boys' Orphanage, Damoh, India.

The boys' orphanage work, as incidental to other work, is as old as our Indian mission. As a special work, under a missionary appointed for it, it began in the fall, 1892. In January, 1895, the orphanage, with a remnant of thirteen boys, was removed to Damoh. The famine was even then approaching which removed 40,000 people from our little district and left us with 350 boys in the orphanage.

I have always believed God's providence led us to Damoh to meet the famine there and save the boys. But I also believe his purpose was more than mere saving of life. The famine has given the mission these boys, and as many girls, at a plastic age. They can be moulded into better characters than the adult convert. They will,

once for all, be proof against gross idolatry. Their homes should be centers of light and purity and truth in heathen darkness, and a demonstration that Christ is capable of doing for the Hindoo what he has done for the Anglo-Saxon.

In 1897 we returned to India with a small outfit of tools and machinery and started the industrial work. This was used to the best advantage, and a number of departments were started in which most of the able-bodied boys have learned something of plain work. A lease of twenty years was taken on 350 acres of government land for a training farm. A considerable portion of it has been cleared and cultivated. The plan has been that every boy should learn to work intelligently. And I believe



Boys' Orphanage Hospital, Damoh, India.

there is not one of the orphans who despises work, because it is work. This is a great step towards manliness in a society where beggary is as honorable as a livelihood, if only it supports the body.

With the growth of the boys and experience and study, some things have come to light that could not be foreseen. First among these is the great odds against which the Christian who would be self-supporting and independent has to contend. This demands that he be trained and disciplined to the utmost of his capabilities in every way. The accomplishment of this is found impossible with amateur instructors such as we have been and had at our command. To train only to the approximate standards of the heathen artisan and farmer, is to give the latter the advantage; for he can live in his filth and ignorance and vice in dwellings and surroundings which make Christian graces impossible.

Clearly the training of hand and eye on modern scientific lines is essential,

and this demands an expert in manual training. So far we have worked more along factory lines, with a view to produce things and make enterprises pay. Rather should we put the educational element first, with a view to produce finished men and make character a premium. Given these, the things will care for themselves. So in agriculture. We have sought in our ignorance of scientific principles to produce stuff and make a profit, doing incidentally, of course, what we could towards instruction. But this has been little. The amateur is always emphasizing the wrong things and passing over those that are unimportant. This may be excused in those who have leisure and means to indulge in a fad, but in a serious matter of life and character and success, never. Our boys should have the best scientific instruction in agriculture. It will help all. It will produce of the best, leaders who shall be able to lead the rest and to help in the solution of those knotty problems pertaining to a country of adverse conditions, and

which science alone can solve. Therefore we should have a scientific agricultural teacher.

The training done, we have arrived at only the beginning of our serious work. What to do with the product is the hardest question of all. They have no place to go. No basis on which to build. Some promise has been found in settlements in communities. These have their monetary and business organizations complete in themselves, with rights and privileges and duties incumbent upon all, the success or failure of the individual depending upon his own industry and uprightness. In these, or in something which may develop from these, will be found the solution of the practical problems which lie at the very root of Christian society in India.

What of all this? In the first place, the young church in India will be an established thing, with prestige and power of organization. This in itself will be an object lesson in favor of Christianity. And in the second place, the native ministry will have a permanent recruiting ground from which those fitted by nature and grace will come, not from the sordid motive of obtaining employment in exchange for idleness, but from the love of souls which will lead them to a sacrifice instead. And every preacher from their midst will generate sufficient enthusiasm among his brethren to insure his support. Thus foreign support, which, whatever its advantages, is a menace to the development of virility in the native ministry, will be superceded, because no longer necessary. This must come before we shall reach the ultimate goal of India's evangelization. This is the meaning, if there be a meaning in God's purpose and economy, of the orphanage work.

If we fail in this, it had as well not been.

But it is going to cost something to send out men and equipment and purchase permanent land holdings. Yes, but everything that is worth having costs something. And it seems to me that the orphanage work has now been on the minds and hearts of the workers at home long enough to be able to elicit from them the \$20,000 or so necessary to establish the work on an advanced basis. The Endeavorers have done nobly in supporting the boys, and our smaller attempts at training them. The day has come for larger things. They must come, or the work will be dwarfed. Shall we not have them?—W. E. Rambo.

"Daybreak in the Dark Continent."

The above is the title of the new study course book. It is a most interesting study of African Missions. It is hoped that every society will organize a study class this fall.

OBJECTIONS.

CHAPTER IV.

Our Young People Will Not Study.

This is really a somewhat serious obstacle and one not easily overcome, for it is true that a successful mission study class does require some work on the part of its members, but once begun, the work proves fascinating. The text book is an interesting story of missionary achievements, the side references open up new fields of knowledge, and persons who, it was thought, would not give time to study missions are found enthusiastically searching after new sources of information.

(Continued in next issue.)

Now for more new Living-Link Churches.

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ISSUED MONTHLY.

The Missionary Intelligencer

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IS THE WORLD.



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THE WORLD."

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A. M. LEAN
F. M. RAINS
Editors.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

The new missionary year began Oct. 1, 1905, and will close Sept. 30, 1906.

The past has been the greatest year for the Foreign Society.

What to do with Your Money.

The making of a will a sacred thing.—It is no trivial thing to make a will. The drawing up of such an instrument should be fraught with great moral dignity. Personality is capable of no more righteous and influential deed than the devout, thoughtful execution of a will. It is an act neither to be superstitiously avoided, nor carelessly neglected. Property or money is power in the concrete, and through a *will* this power may be extended into the endless future in usefulness. It is possible for a person to cease his own activity and yet through a will to go on doing good for centuries to come.

Stewards of God.—It is well for us to remember that what we possess is not our own. Our very souls have been bought with a price and we can not claim proprietorship to our wealth. It all belongs to God, and we are stewards of his property. In the light of this truth, how necessary that our possessions be willed sacredly as He desires.

Christian people often leave their property to those who have an abundance of their own. God can hardly look with favor on such a bestowment, with the present great need of the world. Many invest in earthly monuments. The best and most lasting monument is not of granite or marble, but of perpetuated good deeds. Some people make no provision whatever for their property before death, thus leaving a great power for good unused and undirected by themselves.

A thousand millions of people are yet without the Gospel. God has intrusted to us the evangelization of the world. As Jesus Christ becomes a blessing to us, we must pass the blessing on. What is necessary for one man is necessary for a world of men. Money is the medium for carrying the message. Money will do more now for the spread of the Gospel in heathen lands than ever before. Never before has the opportunity been so great, or the responsibility so heavy. Why not execute your will so that the money will go on preaching the Gospel through the future years? How shall Christ's stewards, to whom much has been given, render a good account of their stewardship? How shall they make their memory precious and fragrant long after they have passed from earth? Monuments of wood and stone crumble into dust; but the kingdom of our Lord and Savior Jesus Christ, into which we build, shall endure to the glory and honor of His name, when time shall be no more.

How to make a will.—Many who can not give much to Foreign Missions while alive, through a bequest to the Foreign Christian Missionary Society, may extend their influence many years. This important matter is often neglected, however, because one does not know just the form in which a will should be drawn. We give below a correct form in full, which is both simple and clear. It contains both the money and property clauses.